Though a Mahomedan Inspector was appointed some time ago, his duties and responsibilities were not defined and that was unsatisfactory. He should be granted all powers in regard to the teaching of Arabic and his scale of pay, travelling allowance and status should be raised. His recommendations in regard to grant-in-aid Mamomedan schools should be accepted.

The Member then complained that the whole of the allotment in the Budget for Mahomedan education was not spent. The people were putting up school buildings at Karunagapalli and Edapalli. He requested that contributions might be made from Government towards those school buildings, so that they might be completed speedily. Costly buildings should not be insisted on by the Department.

He next stated that there were many *Madrasas* in different parts of the State for higher education in Arabic. He requested that these might be re-organised, with provision for the teaching of vernaculars in them. He also requested that arrangements might be made for giving a course of training to the Arabic Munshies.

In regard to the Muslim Hostel, Trivandrum, the Member said that the amount of grant-in-aid given was very small and that, if a higher grant was given, the hostel could be conducted more satisfactorily with accommodation for a larger number of inmates.

Lastly, the Member requested that Form IV, which should have been opened even last year, might be added to the Mahomedan English Middle School at Alleppey from the beginning of the next academic year and that a sum of Rs. 1,000 might be sanctioned towards meeting the expenditure on account of repairs to the English School building. He also requested that one of the blocks of the English school buildings which was not required for the purposes of the school might be handed over to them for conducting the school proposed to be opened by them as a model school for the teaching of Arabic and for the training of those who were desirous of becoming Arabic Munshies.

Dewan's reply.—You have referred to the G. O. on Mahomedan education, issued about 3 years ago. That G. O. referred to two sets of teachers, viz., Arabic Munshies and Koran teachers. It is definitely stated in that G. O. that in Primary schools only Koran teachers need be appointed and that such teachers need not be appointed in mixed schools unless they have an attendance of at least 25 Mahomedan pupils in all classes together. In mixed Vernacular Middle Schools Arabic Munshies will be appointed under the provisions of the G. O. if there are at least 10 Mahomedan pupils. This number seems to be far too low. In pure Mahomedan schools, however, there is no difficulty whatever in regard to the teaching of the Koran or the Arabic language. We are taking the necessary action in the matter of providing all eligible mixed Middle and Primary schools with Arabic Munshies or Koran teachers, as the case may be, as far as funds permit. So far as the hours of teaching the Koran in mixed Primary schools are concerned, we thought of teaching the same out of school hours and by clubbing two classes together. This being religious teaching, we thought of doing so. You say that you do not want this kind of teaching. I am not sure whether the members of your community agree fully with what you say. In mixed schools with less than 25 Mahomedan pupils it will not be possible to allow a separate Munshi.

In regard to the pay of Koran teachers and Arabic Munshies, the proposals of the Salaries Committee have been received and will be considered.

VIII. RELIGION AND RELIGIOUS INSTITUTIONS.*

128. Certain improvements in the administration of Devaswoms under Sirkar management suited to present day requirements.

Mr. Kumara Pillai Padmanabha Pillai (Member, Municipal Council, Changanachery) began by saying that the Hindu temples in the State were founded for the common use of the Hindu population, that the Government on the sole

* The subjects under this head were allowed as a special case this year.

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ground of its being a Hindu Government could not aspire to the ownership or confiscation of these institutions, and that it was in duty bound to hand over the institutions with all their properties to the Hindus for their proper and efficient management. That the position of Government in respect of the temples now under their management was only that of a trustee was clear from the action and utterances of Col. Munro and some other Dewans who succeeded him and from judicial decisions. The Member pointed out that the management of the temples by Government had resulted in profit to Government, in serious loss to the institutions concerned, in their defective management and upkeep, and in accelerating the differences between caste and non-caste Hindus. The separation of the Devaswom administration from the Land Revenue Department was a necessity as it was applied for both by the Christian community and by the Hindus. But the Member thought that once it was established that the position of Government was only that of a trustee, the right thing to do was to hand over the Devaswoms back to the Hindu population along with all their properties. The extent of these properties could be ascertained from the Settlement records and some old records which were said to be preserved in Sri Padmanabhaswami's temple. The Government who assumed the management of Hindu temples, when they were said to be mismanaged, did not interfere when there were dissensions, riots, etc., resulting from the mismanagement of churches. Either the Government should assume the management of all the religious institutions in the State or transfer the Hindu temples to the Hindu population. Perhaps it might be said that, at the present state of disunion among the members of the Hindu community, it was not possible to hand over the institutions to the Hindu community. The Member said that Government were responsible for the split in the ranks of the Hindus, because the Government were not facing the question of admission to temples of all classes of Hindus in the same sympathetic way as they faced the question of equality of civic rights raised by Christians. Christians were being favoured at every turn, as evidenced in the case of individual appointments and general questions affecting their welfare, but the non-caste Hindus who were asking for admission to the temples which, by the way, were no caste-Hindu institutions, were not satisfied. The Member also said that the enlightened members belonging to the caste-Hindu communities acquiesced in the right of the non-caste Hindus to be admitted into the temples for worship. Finally, he suggested the following reforms:—

(1) that the feasts and the *nivedyams* in the temples should be stopped, as they were in vogue at present;

(2) that all classes of Hindus should be given admission into the temples;

(3) that *santhikars* should be appointed irrespective of caste, if they possessed the necessary qualifications;

(4) that the Devaswoms should be handed over to the Hindu population, with their properties;

(5) that, if that was not possible, Committees should be appointed for the management of those institutions under the supervision of Government; and

(6) that the balance of the Devaswom funds should be utilised for erecting Hindu High Schools, Colleges and schools for imparting religious education.

The Member then presented a memorial signed by 46 Hindu members of the Assembly wherein it was prayed that the reforms contemplated should be so effected as to give the Devaswoms a corporate existence with power to be managed by the members of the community concerned and to allow free admission to all Hindus into the temples.

Mr. N. Krishna Pillai (Member, Municipal Council, Vaikam) represented that, since the time of the assumption of the Devaswoms in 987 M. E. by Col. Munro, their management by Government was not satisfactory, and this fact was admitted by the Dewans of the State in 1875, 1885 and 1912. Mr. Ramachandra Rao who was appointed as Special Officer in connection with the reorganisation

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of the Devaswoms also criticised the management of these institutions by Government. Mr. P. K. Narayana Pillai B. A., B. L., a non-official member of the Devaswom Separation Committee, also gave expression to this opinion in his dissenting minute on the Committee's Report. The time had come for effecting a change in the present administration of the Devaswoms. The organisation of a separate Department as recommended by the Devaswom Separation Committee would not serve the purpose. The Devaswoms should be allowed to be administered by the members of the communities concerned. The landed properties of these institutions should be restored, the funds due to them should also be handed over together with the *Nadavaravus*, and they should be managed solely by popular councils under the supervision and control of Government. The provisions in the Penal Code regarding the defilement of places of public worship should be removed and Hindus of all classes and denominations should be allowed admission to the temples.

The Member then calculated the income to which the Devaswoms would be legitimately entitled annually and fixed it at Rs. 16,93,144 excluding offerings, the revenues of the temples assumed after the time of Col. Munro, the income from *cherikkal* lands, etc.

Dewan's reply.—In view of the statement contained in my address, I do not propose to make any reply in regard to this subject.

129. Removal of restrictions in the matter of opening places of public worship to all classes.

Mr. Mathen Chacko (Member, Trading Classes, Changanachery) remarked that in no other country was there a law enjoining the people to obtain the permission of Government before opening a place of public worship. The Proclamation dated the 13th Vrischikam 1074 and Section 182 of the Penal Code formed the obstacles to the free opening of places of public worship in the State. The first enactment which curtailed the rights of citizens in the matter of putting up religious institutions was the Proclamation of 1004. This was repealed by the later Proclamation of 1074. The condition of Travancore in 1004 perhaps necessitated such interference in religious matters, but at the present time the Proclamation of 1074 was the solitary instance of a law in the whole world by which the rights of the people to put up their own places of worship were curtailed.

The Member also stated that column 5 in the form of the application appended to the Proclamation which required that the names of processions and other places of worship situated within half a mile should be enumerated was responsible for the refusal of most of the applications. It also gave room for racial animosities.

In the circumstances, the Member prayed that either the Proclamation of 1074 be wholly repealed or that the fifth column in the form of application deleted. If neither of these was possible, Government should at least insert half a furlong or one eighth in the place of half a mile in the fifth column.

Mr. V. J. Joseph B. A., B. L. (Member, Nominated) said that he was in complete agreement with the previous Member in the matter of removing all restrictions now in force with regard to the erection of places of public worship and requested that the existing law enjoining upon all persons to obtain the sanction of Government before opening a place of public worship be abrogated as early as possible. The fifth column in the schedule attached to the Proclamation of 1074 required the enumeratation of all other places of public worship situated within half a mile of the site chosen by the applicant. This provision should be deleted.

Dewan's reply.—You want an amendment of the existing law apparently. It seems to me that the proper place for getting the laws of the land amended is the Legislative Council. The other matters referred to will be dealt with in due course. They do not admit of an immediate reply.

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